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مسیحی عقائد میں کس چیز نے خدا کا منصب لے لیا تھا

The sources from which the doctrine of the nature and working of the Holy Spirit in the NT can be deduced may be grouped as follows: (1) Synoptic Gospels and Acts; (2) General Epp. (except 1 Jn), Hebrews, and Apoc. Jn; (3) Pauline literature; (4) Johannine literature.

1. Synoptic Gospels and Acts.—(*a*) *Synoptics.*—The common traditions in the Synoptics (=Q) present the Holy Spirit in the OT conceptions and refer mainly to the Messianic endowment of Jesus and His teaching concerning the reign of God. At the baptism of Jesus the Holy Spirit is manifest in bodily form as a dove (Mk 1^{10}=Mt 3^{16}=Lk 3^{22}), but what the dove symbolizes is not clear, since rabbinical, Syrian, and Philonian symbolism present no real analogy.[1] The anointing of the Holy Spirit is claimed by Jesus as indicating the nature of His mission (Lk $4^{18.21}$=Is 61^{1}), and is ascribed to Him elsewhere (Mt 12^{18}=Is 42^{1}, Ac 10^{38}). It is regarded as the moving cause of the ecstatic impulse which drove Him to the Temptation (Mk 1^{12}=Mt 4^{1}=Lk 4^{1}) and the extraordinary energy, tension, enthusiasm, and exultation which marked His ministry (Lk 4^{14} 10^{21} RV, Mk $3^{21.30}$). The manifestation of the Spirit's power in the expulsion of demons is the proof of the presence of the Kingdom (Mt 12^{28}, but Lk 11^{20}, ἐν δακτύλῳ θεοῦ), all the goods of which are summed up in the Holy Spirit (Lk 11^{13}=Mt 7^{11}, ἀγαθά). It is promised as an aid to disciples when they shall be on trial before Jewish and Gentile tribunals—a passage anticipating the Paraclete's office in Jn (Mt 10^{20}=Lk 12^{12}, Mk 13^{11}=Lk 21^{15});[2] and 'the Holy Ghost speaking in them' clearly suggests personality. In the passages on the blasphemy against the Holy Spirit (Mk 3^{28-30}=Mt $12^{31f.}$=Lk 12^{10})[3] the Spirit is correlated with God, though not clearly hypostatized. The sign of the Spirit's presence is power, supernatural might, which is manifest intermittently, explosively, sometimes ecstatically.

This aspect is specially prominent in Lucan passages. In Luke's 'Vorgeschichte' a remarkable outburst of the Spirit of prophecy accompanied the infancies of John the Baptist and Jesus, inspiring John's parents and Simeon with utterances of lyric beauty (Lk $1^{41.67}$ $2^{25ff.}$) and reproducing in the Baptist features of ecstatic prophecy as in the Nazirites and Elijah (Lk 1^{15-17}; cf. LXX, Nu 6^{3}, Jg $13^{4f.}$, Mal $3^{1.23f.}$ [Heb.]). The operation of the Holy Spirit, superseding human paternity at the conception of Jesus, is absolutely unique (Lk 1^{26-38}, Mt 1^{18-21}). Although OT birth-stories, as of Isaac and Samuel, have coloured Luke's diction, there is strictly no parallel in Scripture, and supposed pagan illustrations can scarcely apply in view of the Jewish-Christian sources from which the narratives must come.[4] The Spirit is regarded not as personal, but as the 'power of the Highest' (Lk 1^{35}), but that power is humanly conditioned by moral qualities of faith and self-surrender in Mary, and works for a moral end. Undoubtedly Christological speculation has motived the narrative, but it is observable that the ideas are not shaped by Pauline speculations of the 'Second Adam' (B. Weiss), but reflect 'the beliefs of the Jewish-Christian circle in which they were handed down.'[5] The closing passage of Matthew's Gospel (28^{19}) suggests the divinity of the Holy Spirit and a distinction within the life of God, upon which later theology grounded its doctrine of the Trinity (*q.v.*). The words hardly come from our Lord, but their early adoption by the Church as the baptismal formula[1] indicates the Christian feeling that they accord with His thought, even as they furnish a succinct statement of the revelation of the Triune God, into living fellowship with whom, at baptism, believers were consciously brought.[2]

(*b*) *Acts.*—The Acts presents the historic fulfilment of the Baptist's prophecy and of the promises of Jesus to bestow the Spirit (Lk 3^{16}, Ac 1^{5} 11^{16}, Lk 12^{12} 21^{15}, Ac 4^{8} 6^{10}, Lk 24^{49}, Ac 2^{39}). There are several public manifestations of the Spirit (cf. 4^{31} 8^{17} 13^{2} 19^{1-6}), but two stand out conspicuously—the Pentecostal effusion and when Gentiles came within the Church (chs. 2, 10–11). At the former there are physical accompaniments of mighty wind and disparting tongues of flame suggestive of OT theophanies.[3] A feature common to both is glossolaly, which is represented at Pentecost as capacity to speak foreign tongues—perhaps in imitation of Jewish traditions of the Law-giving in seventy languages at Sinai,[4] but more probably it signifies ecstatic praise to God (2^{11} 10^{46}).[5] There was a wide-spread diffusion of the Spirit not only in Palestine, but farther afield in the Roman Empire, and it was manifested, abnormally and explosively, by extraordinary elevation of human faculties, so that miracles, prophecy, glossolaly, and visions were abundant; more normally in great enthusiasm, new courage, liberty of speech, skill in debate, keen insight into and wise use of Scripture, sound judgment of human character, business aptitude, and comfort in suffering. The Spirit is not presented as the principle of ethical life, as in Paul, yet ethical qualities of repentance, obedience, and faith are needed for its reception, and it belonged to every believer (2^{38} 10^{44} 11^{17} 13^{52}). In the communal life of the Ecclesia it inspired mutual service, generous self-sacrifice, joyous fellowship, thus transforming and socializing human nature (2^{43-47} 4^{32-37}). The Spirit supervised every stage of the Ecclesia's advance (cf. 1^{26} $8^{17.29}$ $10^{39.44}$ 11^{15} 13^{2-4} $15^{8.28}$ 16^{6-10} 20^{22}), but neither conferred infallibility (cf. 20^{23} $21^{4.11-14}$) nor superseded human judgment (cf. $16^{7f.}$ with ^{10} συμβιβάζοντες). It is described impersonally as a gift, which God gives or the Son outpours (11^{17} 15^{8} $2^{33.38}$), more usually as power (1^{8}). Yet personal actions are attributed to the Spirit: it 'speaks,' 'bears witness,' 'separates' for service, 'approves' a conciliar decision, 'forbids,' 'appoints overseers,' and can be 'resisted,' 'tempted,' and 'lied against.' In these last cases the Spirit is co-ordinated with God ($5^{3.4.9}$), but there is no attempt to think out the relation of the Spirit to the Father and the Son. Once, though perhaps the passage denotes merely a vision, it is called 'the Spirit of Jesus' (16^{7}). But, as regards men, the Spirit denotes the divine, the supernatural, for it comes from God, indicates Jesus' claim to be Messiah, authenticates His exaltation, fulfils OT prophecy, and is the medium whereby He is present and operative within His Church (cf. 2; Jl 3^{1-5} LXX).

2. General Epistles (except 1 Jn), Hebrews, Apoc. Jn.—The few references to the Holy Spirit within this group[6] are connected with Christian experience and prophecy. There is little mention of the explosive working of the Spirit, as in Acts, except in the Apoc., where it forms part of the

[1] Cf. S. Schechter, *Studies in Judaism*, 2nd ser., p. 111 f.; H. B. Swete, *The Holy Spirit in the NT*, London, 1909, App. A.
[2] Cf. J. Moffatt, *The Theol. of the Gospels*, London, 1912, p. 183 f.; A. Titius, *Die NT Lehre von der Seligkeit*, pt. i., Freiburg i. B., 1895, p. 161 f.
[3] For text see Driver, *HDB* iv. 588; *EBi*, cols. 4727–4733.
[4] Cf. H. J. Holtzmann, *NT Theologie*, Tübingen, 1896–97, i. 414.
[5] Swete, p. 28; for sources cf. Moffatt, *Introd. to the Lit. of the NT*, Edinburgh, 1911, pp. 211, 251 f., 259, 268 ff.; see also H. R. Mackintosh, *The Doctrine of the Person of Jesus Christ*, London, 1912, pp. 515–534; *HDB* ii. 463.

[1] Cf. *Didache*, vii. 3; Just. Mart. *Apol.* i. 61 ff.
[2] See, further, art. BAPTISM, vol. ii. pp. 376ᵃ, 380 ff.
[3] Cf. Verg. *Æn.* ii. 683.
[4] Cf. Philo, *de Decal.* 11 Sept. 22; cf. *Tal. b. Sot.* 36*b*.
[5] Cf. 1 Co $14^{2ff.}$ and art. CHARISMATA.
[6] For relationship to Pauline and Johannine literature cf. Moffatt, *Introd. to the Lit. of the NT*, *passim*.